

EVERYWOMAN

EVERY WOMAN IS OUR SISTER
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FEB 26 1987

THE TAXONOMY OF SEXISM

Rona M. Fields Ph.D.



Having carefully reviewed the extant literature on sexism it became apparent to us that the present theoretical framework is not adequate to catch the subtleties of the phenomena under study. "Male chauvinist pig" was quite adequate for the early developmental years of the discipline but it is clear that more rigorous conceptualization has become necessary.

Now, while we can make no assertions as to the universality of our classification scheme, we hope, at least, to stimulate further research and to begin a scholarly dialogue so that we can all get more publishing credits to put on our vitas.

While space limits prevent us from exposing our data and methodology to criticism, suffice it to say that our findings are based on eons of research in bars, coffee shops, symposia, faculty meetings and professional conventions, collated and transliterated through a huge underground Novak 213_p data processing computer operated by the Pentagon.

Sexophrenics can be classified in terms of their answers to "A woman who is a psychologist is:"

- a. A professional woman
- b. A woman and a professional
- c. A woman professional
- d. All of the above
- e. None of the above.

As is well recognized by those who have constructed, administered or interpreted tests, the selection of an alternative for sentence completion is at once a description of acculturation and a projection of personal values and modes of operation.

In the best tradition of test interpretation, we shall establish diagnostic categories into which the various selections would feed. The categories, or clinical diagnostic labels, are: "Head Patters," "Butt Petters," "Toe Gazers," and "Hand Shakers."

Each syndrome has its own etiology, behavioral manifestations, and is often correlative with age, socio-economic background, ethnic origins and various other neurotic and psychotic complications.

Head Patters:

The first American who suffered from this sexophrenic disorder is said to have been Senator Jonahs P. Brickenwater who sat in the South Carolina legislature from 1908 to 1924. His now famous dicta "Awe honey, what's all this fussin and fumin about?" was uttered in 1916 upon being awakened from his nap by a suffragette screaming from the gallery. His less rhetorically oriented intellectual antecedents can be identified by clucking sounds and statements such as "the little woman," "cute," and "who put those ideas into your pretty little head." When placed in the occupational task role of counselor or academic advisor he will guide female students into: 1. child development majors, 2. home economics; or 3. finding a husband to support through graduate school. On the Fields/Fox diagnostic inventory he is likely to select alternative "a".

Butt Petters:

In some symbolic systems these are referred to as "dirty old men." This, we submit, is an inadequate conceptualization as middle- to old-age respondents correlate more positively with our classification of "Head Patters." That is to say that "dirty old men" tend to be young. Although Butt Petters can be found at all socio-economic levels, their public behaviors if they've reached the gorges of academe or the halls of agencies are, or can be, extremely subtle. Despite the variations of modes of behavior Butt Petters have but one essential response to the stimulus female, i.e., lust. On the inventory they are likely to select choice "a" with an off-side remark regarding

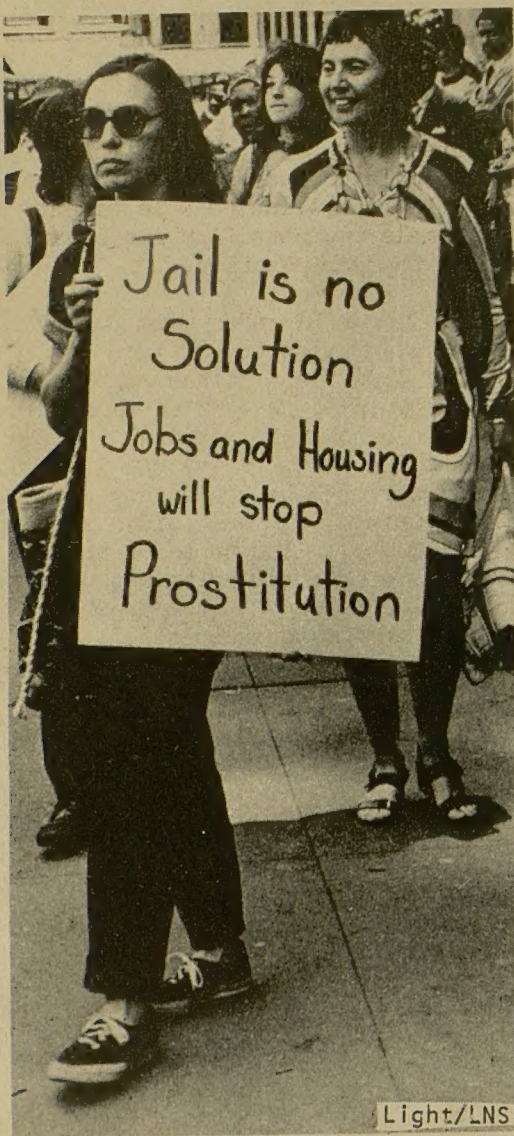
"woman's oldest profession." Some more overt, less recalcitrant patients of this type will select "e." In an institutional setting they acquire a kind of sensory dyslexia. They are unable to hear the words. Some learning specialists have described this incapacitation as a blockage of the audiovocal channel which results in confusions between encoding and decoding processes. Their visio-graphic channels are also disordered since their rich fantasy life confuses the reality of a colleague with the last adventure of "Annie Fanny." Their response to females in convention situations is invariably the major diagnostic index. No conversation with a female is successfully terminated unless it results in a seduction scene.

Toe Gazers:

These sexophrenics are not to be confused with foot fetishists. Females are frightening creatures to those suffering from this syndrome. In depth analysis they report traumas deriving from feelings of suffocation from immersion in bosoms. Their perceptual configuration of the female form results in deep anxiety alternately manifested in ceiling staring and toe gazing. It is impossible for them to look directly at a female. Sometimes they find it difficult to accept as a household pet a female cat or dog. They xpress some sentiments similar to the Head Patter but they've actually reversed the perspective.

Toe gazers have a strong potential for acting out in a violent fashion and should not be taken lightly. Often they deal with their incapacitation for intimacy by arguing against the acceptance of female applicants into graduate schools and female professors as members of their departments. These patients may be caught in the masochistic (for them) act of staring at the Playboy centerfold but the testosterone released in their bloodstream thereby only serves to actuate their hostile aggressiveness rather than their motivation for coi-

(please turn to page 7)



Light/LNS

FORUM ON PROSTITUTION

Three hundred women attended a Forum on Prostitution presented by the Feminists in June in New York City. The Forum grew out of a demonstration in March at the 18th Police Precinct protesting the renewed police drive against prostitutes. The demonstration and forum called for the repeal of all laws against prostitutes.

New York is one of several states penalizing clients of prostitutes but this law is virtually never enforced. Also, relatively severe laws exist against procuring (pimping) but the pimp's legal immunity is secured by a law requiring corroboration of evidence given by a prostitute against a pimp.

Laws punish women for behavior that is not defined as criminal in males-- a juvenile statute which is used to incarcerate girls on suspicion of "sexual promiscuity" but is never invoked to punish boys' "promiscuity."

SOLICITING

Washington, D.C. (LNS)--A police trial board recommended that D.C. police sergeant John Latin Jr. be fined \$900 and stripped of his rank because he had tried to solicit police woman Marilyn Hershey while she was posing as a prostitute. (where is her consciousness?)

CRIME

L. A. County Sheriff Peter Pitchess announced that women's liberation is a factor in the increase of crime among women. Explaining why the number of women arrested in L.A. County had jumped 23% last year (as compared with a 10% jump for men), Pitchess said: "Numerous sociological studies of female criminality have predicted that the female crime rate would approach that of males as women achieve greater freedom and equality."

WOMAN AT LE MANS

Marie-Claude Beaumont was the first woman driver in 20 years at Le Mans. She drove a 7-liter Chevrolet-Corvette and is an expert rallyist and has competed successfully in sports car races at Francorchamp, Belgium and in France.

SISTERS STRIKE BANK

Cindy works as a Teller at the Walnut Creek (CA) Branch of the Bank of America. With other tellers, all women, she helped to get together what may become the first successful attempt to organize bank workers on the West Coast.

At Walnut Creek, the organizing started over the issue of part time--"prime time" tellers. "They didn't share in the benefits, they didn't get holidays. The head office wouldn't do anything about it, so we decided the only thing we could do was form a union."

"It was mine and another teller's idea. If it had just been her and me, it wouldn't ever have gotten off the ground, but there were a lot of unhappy people around..." A full time teller-tellers are overwhelmingly women--has virtually no chances for advancement. Of the 6,000-odd officers of B of A, only about 400 are women. The entire industry is one in which the "prestige" of working for a bank is supposed to compensate for the fact that the worker gets paid little, and has minimal benefits.

SEXIST ADVERTISING

Women's Liberation Union of Rhode Island has filed a complaint against the Providence Journal Bulletin for its sexist advertising, in that it runs its ads under male and female columns.

We know that the Providence Journal could never run help wanted advertisements saying "Help Wanted--Blacks" and Help Wanted--Whites" because of the recent civil rights struggles. Similarly, the women's liberation movement will not tolerate help wanted ads that funnel women into low paying, menial jobs.

CHICANA

Nearly 600 Chicanas and Latinas from every part of the country attended a national conference --"la Conferencia de mujeres por la Raza"-- held in Houston in May.

This was the first national conference of Raza women ever to be held. Raza women came to talk about problems as women.

One underlying theme throughout the weekend's discussions was that although Raza males are severely oppressed, women are oppressed both as women and as a part of La Raza. There was also a general rejection of the "traditional" role that the woman has had in Chicano culture.

One of the most important concepts expressed in the workshops was that women must control their bodies in order to control their lives.

At the Third National Chicano Liberation Conference held in Denver in June a workshop called La Mujer, la Familia y el Movimiento (the Woman, the Family and the Movement) was prevented from discussing the special problems, needs and aspirations of Raza women, by men who dominated the discussion. (We know how it feels, sisters.)

MEXICANA ELECTED

Julia Mount, Mexicana, has been elected to fill the remainder of George Danielson term in the state senate (L.A. area, 27th district). Her primary concern seems to be the problems of Mexican-Americans and not women's issues.

"Women should have a right to decide whether they should or should not have an abortion," said Mount. "I didn't particularly announce my position on this issue because it is a controversial issue among religious groups. I might work for a bill of that nature or vote for it. I am concerned with the representation of the people of this area. Abortion is an area I would not like to get involved in. There are other areas that need attention."



THE ROAD TO LIBERATION IS REVOL
CHICHANO POWER
IS THE
SOLUTION



WOMEN'S STUDIES

... when students take the responsibility for learning into their own hands and find out that the rewards for it are within them and not some teacher's hidden goal, then a free environment begins to come into existence.

-- written by a woman in Women's Studies

Five courses in Women's Studies, the culmination of a year of love and struggle by Bloomington women, will be offered by Indiana University starting in the fall. The courses will include The History of Women in America, The Heroine in Western Literature and Literature and Feminism.

In September Richmond College on Staten Island and Barnard College in Manhattan will introduce courses that could lead to degrees in women's studies. According to a proposal for the Richmond College program, written by women on the faculty and student body, demand for the courses has increased more than 50% in each of the last three semesters.

Barnard will set up a women's center and a women's library to complement its female studies program. There are also plans for a Barnard lawyers committee composed of Barnard graduates who would represent Barnard students who encounter discrimination. Another program at the center will help graduates who have not worked for several years so they may go back to work. This mainly will serve women who have had to quit their jobs in order to raise children.

Concern for women who have had children was an issue in the Richmond proposal as well. It asked for daycare centers so any woman on the faculty, staff, student body or Staten Island community could take the women's courses. It asked that courses not be scheduled when it was impossible for women with children to attend, such as between 2 and 4 pm when children come home from school. And it asked that schedules of women teachers be arranged so they could take the courses too if they wish.

EQUAL PAY

Ann Arbor--The first woman in America to try to force a university to act on the principle of equal pay with men for equal work has lost her case at the University of Michigan.

Cheryl Clark, a research assistant, filed a complaint that male employees doing the same work she was were paid \$3,400/year more. An internal university review committee ruled against her, saying there was no sex discrimination involved. The only woman member of the review committee filed a dissenting opinion.

U. of M. law professor Harry Edwards, who represented Cheryl at her hearing, described the decision as "so ineptly evolved, illogical and childishly naive that it is embarrassing to see it over the signature of an official of the U of M."

CLASS ACTION

A 30-year-old New York postal worker, Toby Lowery, is fighting a class action suit--on behalf of all Blacks and women--against the New York postmaster and the U.S. postmaster general, charging them with discrimination against herself as both a Black person and as a woman. She charges that the Post Office blocked her twice when she sought promotions. One promotion she applied for went to a white man with 10 years less seniority.

Her suit charges that "there is a clear and pervasive pattern of job discrimination, based on both sex and race, evidenced in the promotion procedure and practices of the Post Office."

SEX DISCRIMINATION AT UC BERKELEY

The University of California is blatantly discriminatory in its recruitment, hiring and promotion of women in academic and non-academic positions.

Two extensive studies of UC policies in relation to employment of women reveal that non-academic women personnel are kept at lower levels even when they have experience and educational qualifications for higher job categories, that they are systematically overlooked for promotions, and that women working with men in equal categories generally receive lower salaries.

The reports also reveal that faculty women are not hired for privileged positions, are promoted less often, and receive less pay than their male colleagues. Less than 3.6% of the professorial positions are held by women, while 1/3 of the less privileged positions of instructor, lecturer, associate or teaching assistant go to women.

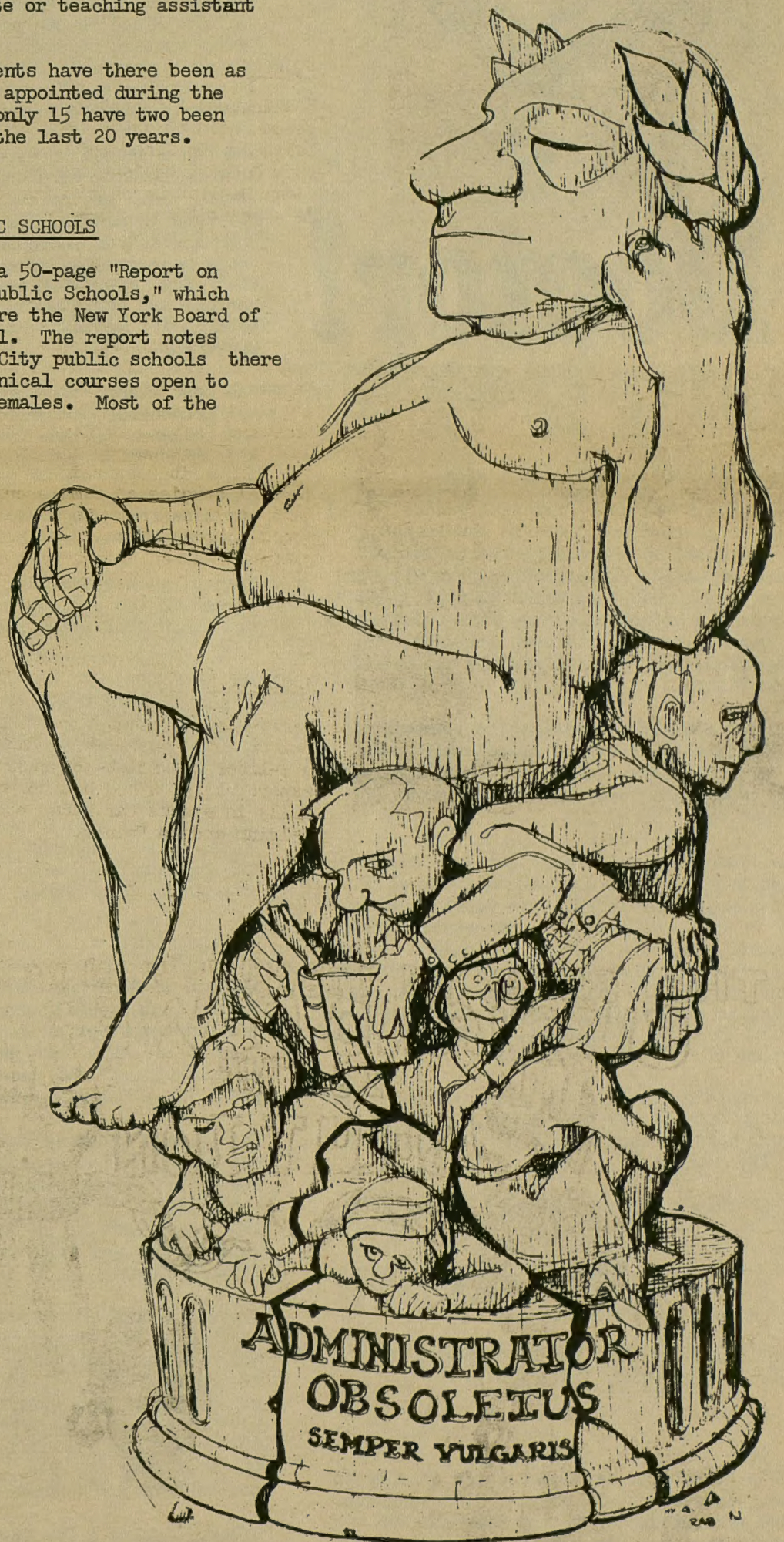
In only 7 departments have there been as many as two women appointed during the last 7 years; in only 15 have two been appointed during the last 20 years.

SEX BIAS IN PUBLIC SCHOOLS

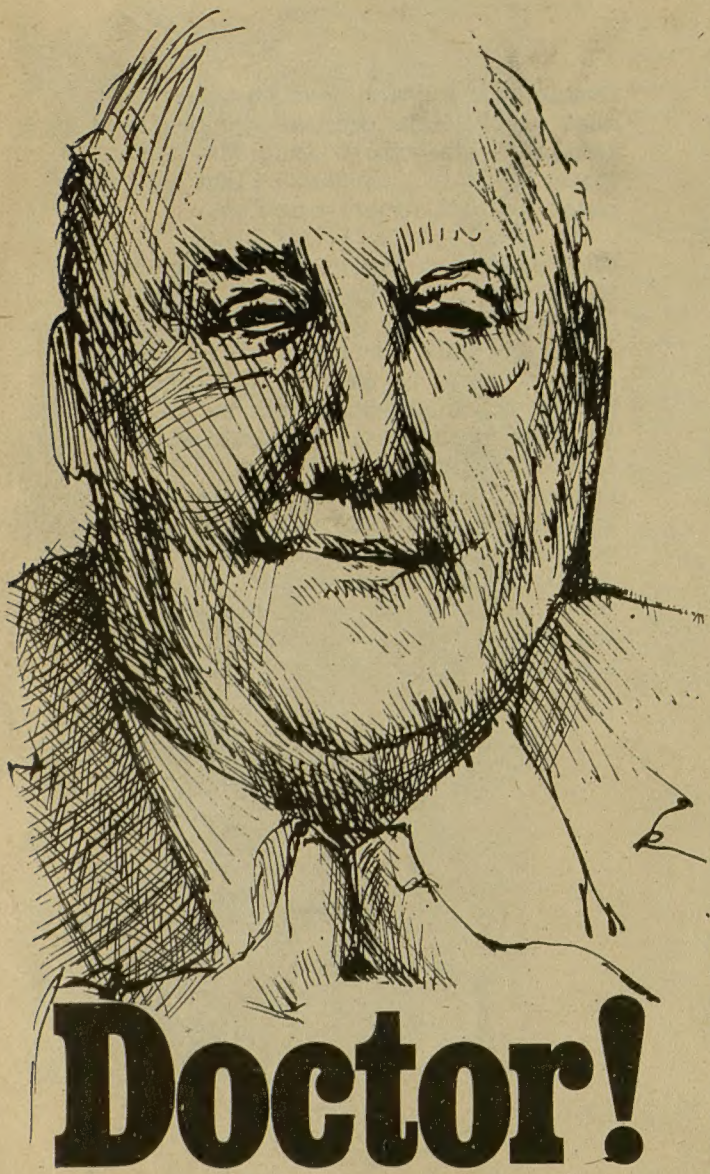
NOW has compiled a 50-page "Report on Sex Bias in the Public Schools," which it presented before the New York Board of Education in April. The report notes that in New York City public schools there are 77 major technical courses open to males and 36 to females. Most of the

female courses are open to males, but most of the male courses are not open to females. The report includes testimony given by female students fighting court cases against discrimination.

Gigi Gordon, a ninth grader from Junior High School 217, tried to get into the Audio-Visual Aide Squad at her school, which was only for boys. "The teacher said it would be okay to get into it. We had to fight for that, but we got into it. And the teacher said he would show us how to work the things. And he did. And then we never got called to be on the squad. We never got called to set up any equipment... We went to the teacher. We asked him why we weren't called. He said 'Well, there are plenty of other boys who can do the job and they have been on the squad longer than you.'"



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Fag Rag/Boston

WOMEN'S NATIONAL POLITICAL CAUCUS

The Women's National Political Caucus (WNPC) a new organization formed in Washington, D.C. is dedicated to increasing the political power of women. The guidelines it will use in deciding what candidates it will support for public office emphasize "the elimination of sexism, racism, violence and poverty." They also call for an immediate withdrawal from Vietnam.

The multipartisan organization, formed recently also announced the election of a 21-member policy council, which will direct the group until a permanent structure is worked out.

The council contains Rep. Bella S. Abzug of Manhattan and Rep. Shirley Chisholm of Brooklyn; Betty Friedan and Gloria Steinem and others. Of the 21-member council 7 members are black and one is Indian. Only one of the members is under 30 years of age. Four new members will be named to the council later to expand the representation of young women and of a group that is not represented - women of Hispanic extraction.

The decision to add more young women to the policy council was made after a group of young women protested the age distribution on the council.

Californians who participated in the NWPC set Sept. 26 as their deadline for beginning the state drive toward their goals. The first aim is to triple the number of women in Congress then to have women in 50% of all government positions.

Info about the NWPC may be obtained at 5899 W. Pico Blvd, L.A., 90019.

NOW's School for Candidates held in July in L.A. attracted 45-50 people. Two workshops were presented: an Action Workshop for people who are interested in becoming campaign managers or candidates and a Supportive Workshop.

ABORTION--DOCTOR'S DECISION

The state Court of Appeal ruled a woman may obtain an abortion in any licensed California hospital if her doctor judges the operation is required to preserve her physical and mental health.

The court's 2-1 decision struck down the 1967 California Therapeutic Abortion Law's requirement that every abortion receive advance approval by a hospital committee of physicians.

The decision also allows abortions to be performed in hospitals licensed by the state Department of Health. It ruled invalid the 1967 law's provision that the operation could be performed only in professionally accredited hospitals.

UNNECESSARY OPERATIONS

Several years ago the United Mine Workers Fund ordered a study of all bills presented for gynecological operations. Officials had become suspicious of the great numbers of such bills presented and required that all operations be endorsed by specialists. The number of hysterectomies performed dropped suddenly by 75%.

The study seemed to show that doctors had been performing unnecessary operations on women. Said Dr. Frances S. Norris, a Maryland physician, the UMW study "blew the whistle" on unnecessary surgery, but "many more studies of this type are needed." The "appalling facts" revealed confirm her own experience as a surgical pathologist reviewing surgeons' operative specimens.

The most common of "unreasonable" surgical procedures performed mostly on women and children include hysterectomy, tonsillectomy, cholecystectomy (removal of the gall bladder), appendectomy, ovariectomy, thyroidectomy and radical mastectomy (removal of the breast).

More of such operations seem to be performed in the U.S. than in any other country where statistics are available.

A CERTAIN NEGLIGENCE

Remember the small scandal several months ago when it was discovered that convents in Europe had paid \$700 each for 1,500 young peasant women from the Indian state of Kerala to work as maids? Well, the Vatican had conducted a "thorough investigation" and had found "a certain negligence" was involved in buying the Indian women.

GUIDE TO LOVE

A group of Montreal women (la Ligue des Droits de la Femme) have banded together to halt distribution of a provincial government tourist brochure that presents Quebec women as "playthings" for American males on the prowl in la belle province.

The 57-page brochure being distributed across the United States explains in no uncertain terms that Quebec women are "available" for the asking. In repeated references to sex, love, and where to go to get it, the brochure details the best regions of the province for woman-baiting.

Among its choicer references is a section devoted to the distinction to be made in approaching a woman born before or after the Second World War. Another informative bit of trivia is that "competition is keenest on the North Shore where there are 116 men to 100 women" and that Quebec City "is by far the best city for women. There are only 86 men for every 100 women (see Love)."

After flipping a few pages the reader finds that the paragraph devoted to Love explains to the love-starved American male that "even in France, where women can't be taught any lesson, French-Canadian women are sought after."

INSTANT ABORTION??????????

A drug, prostaglandins, has been given to 10 women at Montreal General Hospital to induce abortions. The women were in their 10 to 16 week of pregnancy. Side effects (nausea, vomiting, diarrhea and tissue reaction) occurred in all cases.

"In the form it has been used here it would appear to have limited acceptability and our conclusions seem to correspond with similar trials being conducted elsewhere," said Dr. P. G. Gillett, who is associated with the department of ob/gyn at General and McGill University.

The drug induces labor at any stage of pregnancy by causing the uterus to contract. It is produced commercially by Upjohn.

The contraceptive possibilities of the drug make it of special interest to women. Prostaglandins could be administered as rarely as a woman misses a menstrual period. The drug's contraceptive qualities are being tested in Sweden and Uganda. (guinea pigs again?)

PSYCHOSOMATIC GUILT FEELINGS???

An ADC welfare mother, Susan Bondurant, was sterilized at her request at Harborview Hospital in Seattle as an out patient.

Even before leaving the hospital she was ill and could not convince doctors that her pain was not psychosomatic guilt feelings. Only through the persistence of sisters was she returned to the hospital and further tests demanded. After 18 hours delay (from the original operation) the doctors decided to re-operate and found that during the sterilization the large intestine had been perforated and had been emptying into the abdomen (terminal peritonitis). The persistence and support of sisters saved Susan's life.

CONFERENCE FOR ABORTION LAW REPEAL

The Women's National Conference for abortion law repeal in New York City was attended by 1,025 women from 29 states. Forty-four different women's liberation and abortion groups were represented. The conference passed a proposal calling for nationally coordinated abortion repeal campaigns including legislation, legal actions, women's speak-out's and demonstrations in Washington, D.C. and San Francisco on Nov. 20, 1971

Sixty-five women attended the Women's Speak-Out for Abortion Law Repeal held at Channing Hall, July 11, in Los Angeles.



NO BUSTS ALLOWED by Karla Jay

For over a year now, we gay women on the Venice Beach have been taking off our bathing suit tops as an act of self-love for our feminine fat-thin, flat-rounded, white-black bodies. We dig being women and groove on other women's beauty, and we were also getting a good tan. No one complained, and no one bothered us, except for a few photo-happy tourists, who would democratically be given the option of leaving with their equipment or fishing for it in the ocean. Even the lifeguards seemed to enjoy the scene: They would stop by and rap and even chase the tourist-bugs.

This year, everybody was really getting into the scene. Gay women would be lying ten abreast on the sand, and even straight men further down on the beach were taking off their trunks but you could hardly say that we were doing anything titillating or lewd by lying there.

The horny toads in their police cars were keeping abreast of the situation, and they didn't think so. The lifeguards told us to be careful, that a test case was going on in Santa Monica, and the pigs were going to do a number on us. We noticed that the police copters were flying in low for closeups, and we even caught a cop with a telescope hiding behind the bathroom house.

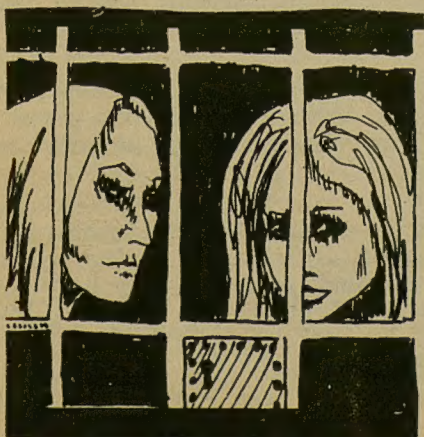
Sure enough, those pigs were setting a booby trap for us, and they descended upon us last Saturday at noon. They had to trip over a ton of beer bottles and other illegal items to get at us, but the pigs only had our bodies on their minds. They caught seven women red-breasted and told them to come with them to the police station to talk to the captain.

This in itself was strange. After all, the police are supposedly paid public servants (don't laugh too loud), and if the captain wanted to speak breast to breast, he could very well come down to the beach. Yet, the seven women fell for the come-and-talk-it-over song and were promptly arrested at the police station, booked and held for about twelve hours without being able to make their phone calls.

The trial date has not been set yet, but the women who are out on bail will plead not guilty. The main crime is the blatant sexism of the law which allows men and not women to go topless on the beach (it is important to remember that until the 1940's, it was considered obscene for men to go on the beach without a tank top) and it's about time Puritan Amerika reconsidered the discrepancy.

It would be perfectly legal for me to dance naked in public if I were paid over \$200 per week for doing it in a topless bar or a movie. Nudist colonies discriminate against the poor who can't afford either the admission fees or the transportation.

There's a lesson to all this: If you sell nudity in a pornographic movie, a topless bar, or a nudist colony, you're conforming to bourgeois morality. But if you want to get an even tan, watch out! And there's another lesson: When a pig suggests that you go with him for a nice chat, call the American Civil Liberties Union right away!



Scarlet Letter/INS

GAY WOMEN'S NEWS SERVICE

Stanford, Ca (INS) -- Several young women journalists have started a Gay Women's News Service to serve the lesbian community in the United States.

The GWNS committed itself to "standards of accuracy, truth and non-sensationalism, which can serve to educate the greater public about gay women, as well as the gay woman about herself."

For more info, contact Sasha Gregory, P.O. Box 8507, Stanford, Ca. 94305.

LAW LIFTING HOMOSEXUALITY BAN

Colorado -- A reformed penal code which eliminates bans on homosexual acts between consenting persons 16 years of age or older has become law in Colorado.

Both the State House and Senate approved the reformed code which strikes the old Colorado legal provisions that make "deviate sex acts" felony offences.

Chief sponsor of the measure Senator J. Birmingham had predicted that there was "no question that Colorado Governor John Love" would sign the legislation.

Governor Love signed the measure in late June, and the measure will go into effect July 1, 1972.

Governors in Oregon and Idaho also signed measures eliminating penalties for homosexual acts between consenting adults during June, bringing the number of states which have wiped out anti-gay sex laws to five.

The other two are Connecticut and Illinois.

SEX AND RELIGION

In a papal letter released in May, Pope Paul repeated the Catholic Church's anti-woman philosophy. The pope said he did not countenance "false equality (for women) that would deny the distinctions established by the Creator Himself and that would contradict the so important-specific role of woman at the heart of the home as well as in the fold of society."

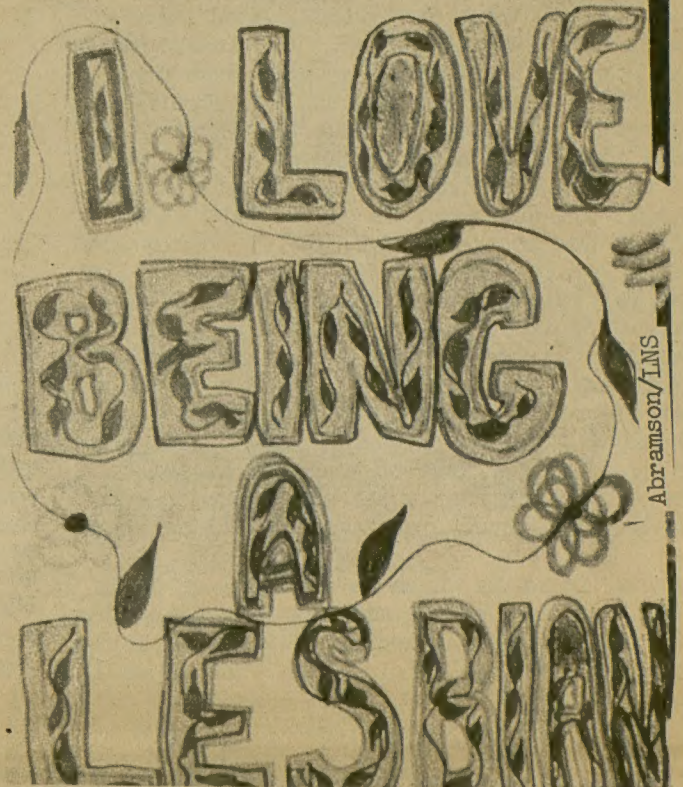
In Philadelphia four eighth graders served as the first "altar girls" at a suburban Catholic church. They were prevented from continuing by the archdiocese, however, which ruled that girls were precluded from serving mass. Fourteen-year-old Regina Durante, who initiated the drive for altar girls, said, "I just didn't think it was fair for the boys to do it alone." About 46 girls in the parish signed up to learn to be altar girls.

HOUSE OF D

The Women's Bail Fund in New York City conducted a "24-hour bail-out" from the Womens House of Detention in June to dramatize poor conditions in the jail and to protest transfer of the prisoners to another jail on Rikers Island on the East River where they say conditions are just as bad.

About 200 pickets demonstrated, protesting that the transfer of inmates to the island would isolate women prisoners from the community and lessen safeguards against institutional harassment. Literature called the new facility "a huge penal colony" and demanded reduced bail for women facing charges.

The inmates are women awaiting trial or sentencing or those sentenced to prison terms of less than one year. However, in some cases, prisoners have been kept there for up to three years because of a lack of other facilities for them.



Abramson/INS

MA BELL

Over 500,000 telephone workers went on strike against the Bell System around the country this week, and the zeal of operators picketing in front of the Berkeley, CA, office comes from more than the demand for wage increases.

In Berkeley, the Militant Action Caucus, formed from Women's Liberation groups, is joining with the official union involved (the Communications Workers of America) in making demands on Ma Bell. "The Caucus is pushing for things that the CWA wouldn't agree to demand," said a picket. "Such things as sick pay and child care centers." Of the 223 operators at the Berkeley office, all but eight are women.

In addition to not getting sick pay, operators are subject to many other disadvantages that they'd like to see corrected through the strike. For example:

Operators sit on uncomfortable high chairs that "were made before the war." They are told to look straight ahead and they can't rest by placing a foot on the floor or standing. "Face your board and take a light," they are told by their supervisors. (Supervisors are only slightly higher than operators, and are usually operators who are seduced by a little bit more pay to be put into the role of prison guards over the operators.)

There is only one restroom on the entire floor where the 223 operators work, and only two people can ever be away from their boards at any one time. It means that operators have to sit in that one position, without possibility of relief, for stretches of two hours straight.

Not only is there no sick pay, but operators are harassed for missing work. There is a system called "steps" which are like warnings. After a certain number of steps, the operator loses her job. A picket said these steps vary with different operators, depending on how well they get along with the management.

SELF-HELP CLINIC

A group of women not long ago banded together to seriously consider some mutual questions concerning the care of their reproductive and fucking organs. It all came about because each of us seemed to be getting the same kind of no help from our physicians. So we decided to just rap, share experiences, and maybe as a group seek out some answers on our own. Our results were so mind blowing that we want to share them with our sisters in hopes of encouraging others to do the same. Some of the problems we first attacked were: how can I recognize vaginal infections early, before they become so advanced that I have to visit a physician and probably wind up on antibiotics???. Can I treat early infections, especially yeast (Monilia) effectively and inexpensively? How do I recognize yeast? What does syphilis look like, and can I recognize gonorrhea--in spite of what the physicians say? Are there marked changes on the cervix of my uterus during my 28-30 day menstrual cycle? If so, does the cervix also show change due to pregnancy, and if so how soon can I see the change? We realized early in our rap sessions that being able to recognize very early pregnancy would be a great asset if we were to decide to terminate the pregnancy. Each of us at one time or another had been told by a physician that the chemical test for pregnancy wasn't foolproof. We would really have to wait for at least the 4th to 5th week after the missed period to know for sure. Too long, we all decided!

Another point in which we were all up-tight about was the present methods of health care for women. For instance: I've got an itch. So I've gotta call the doctor. When I call, the receptionist asks, "What's wrong?" and proceeds to make an appointment from one to two weeks hence. So I wait. Take sitz baths, douches, and no sex. Sometimes the waiting alone helps, usually not. Often the bladder becomes infected while waiting for the appointment interval to pass. Finally I get to see the physician and his comment on examining me, draped in a sheet so that I couldn't watch even if I wanted to,--"Usual female infection, take the antibiotic prescription and come back in two weeks."??? When I ask him if I can see what the infection looks like, the physician is appalled at the idea. "You shouldn't worry your little head about this kind of thing. After all, isn't that what I'm here for?" So I return in 2 weeks???, and maybe it's cleared and maybe it isn't. Another kind of antibiotic is prescribed and another appointment is made???. I again ask for specific information about the infection and by now the answer usually comes in Greek (which I am obviously not very fluent in.)

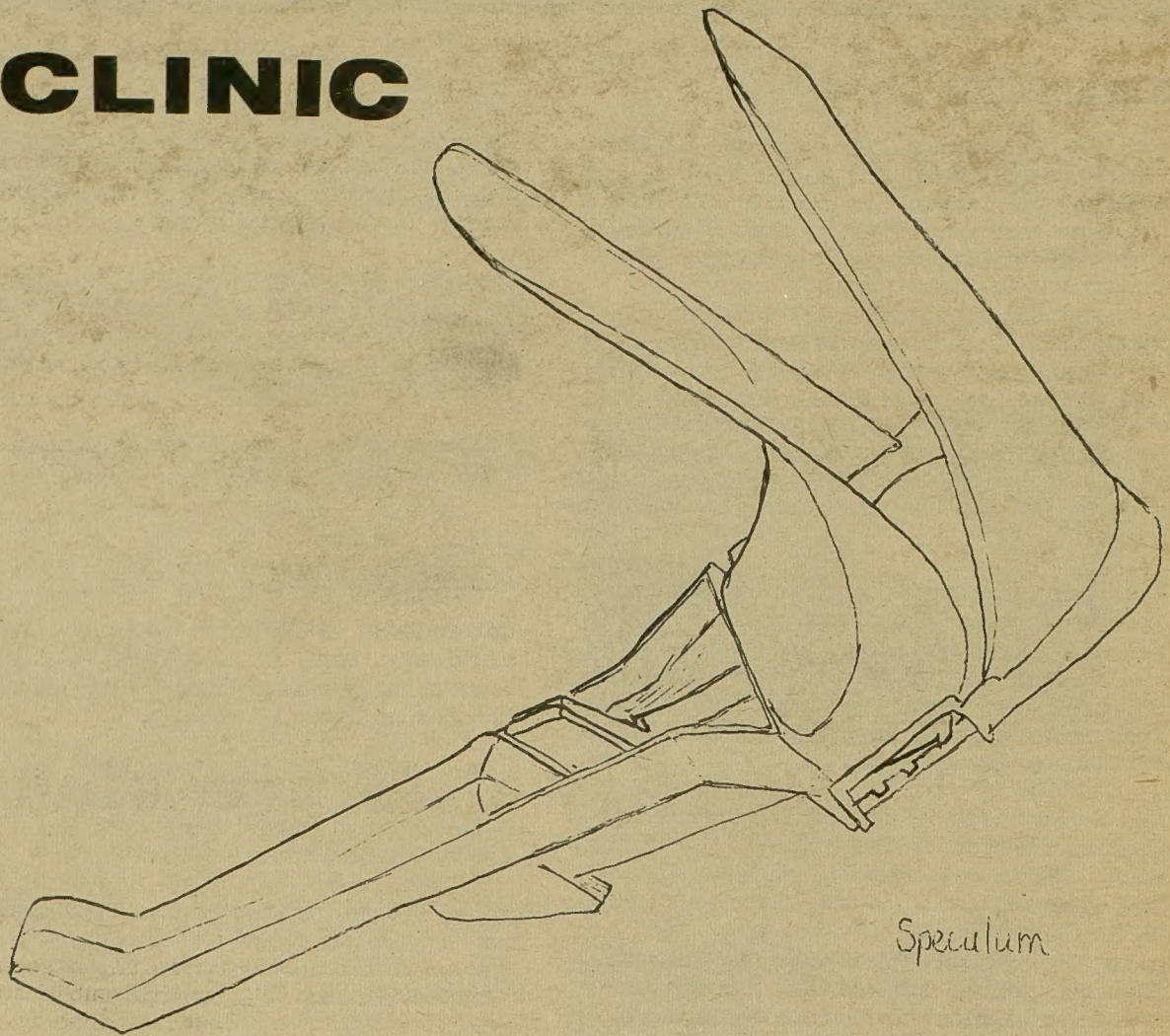
With pregnancy it's pretty much the same thing. See him, wait, and come back. ??? I know that the longer I wait the more difficult it will be on my body to terminate the pregnancy. In addition, different states' laws offer time limiting restrictions.

So the women got together. We rapped about our common medical encounters. Then we made a discovery on that very first meeting. In order to better understand what we were talking about we had to look. So we encountered our first, last and only hangup in the entire rap/self-help clinic. And we did it with the help of 5% courage and 95% curiosity. Up on the table each of us went. Some of us were a little shy going up, all of us thoroughly with it by the time we got down. All of us were learning about our sexual organs and realizing that we were not only sharing our answers but were learning things about the cervix that was a gold mine of information. No wonder physicians have been reluctant to share the information???. We realized that there was a great deal that we could do for ourselves in personal health care, long before it becomes necessary to see a physician, and all because we learned a very simple self-examination procedure. We were able to purchase plastic speculums (one for each woman). The speculum opens the vaginal cavity to allow examination of the vaginal walls and the cervix.

With the use of a lamp and mirror, it became quite simple to examine ourselves for irritations, infections, discharges, changes on the cervix. Since the cervix has essentially no pain nerve endings, we realized that it was quite easy to have an infection developing without giving any signs. Not until a heavy discharge has reached the vulva (outer lips) or burning and itching is taking place, do we realize what's going on. But by then it is too late to do anything but go through the ritual of visiting a physician at his convenience???. We also recognized that there are differences in the cervix, depending on the size of the woman, numbers of children, etc. We were able to easily recognize problems early so as to seek medical help quickly, before the problem becomes a major disease. Results of our self-help clinic were so obvious that some of us are now taking our methods and going into neighboring communities to form new self-help clinics. Every where we go we are finding the same responses: "Wow! No wonder the physicians haven't wanted us to know our own bodies." ??? "Now I understand how the diaphragm works!" "It really isn't mysterious at all!" "It's like looking into your own mouth!"

We feel another important aspect of this clinic is to talk about the political implications of women being able to control their own bodies; Giving abortion referrals, becoming fully aware of the great need for abolishing all laws that restrict and control women. We believe that getting to know your self can save your life. Women are killing themselves with panic abortive methods, because our laws refuse them proper care. In spite of our restrictive laws, getting to know our own bodies and what we can do for them has opened up far better choices of personal care. We are continuing to live under outrageous laws and barbaric medical practices. We believe that in learning to accept the care and knowledge of our own physical selves, we will be well on the road to self determination.

Some of the finding that came of our original self-help clinic and on which we were then able to take positive action were: 1) Any woman who is exposed to the risk of pregnancy, by examining herself once a week, and becoming thoroughly familiar with her own cervix, can within one week after missing her period, recognize that she is pregnant. She need not depend on chemical tests. 2) Syphilis is easily detected. Gonorrhea is still difficult but when uterine discharges occur, we catch them early and can take positive early action. 3) Yeast infections can be recognized easily, as can Trichomonas, and treated inexpensively and in many cases with positive results within 24 hours without a prescription. You need not be a high-



Speculum

ly skilled clinician to learn to recognize by name the most common vaginal infections. By being able to recognize early infections we have taken control of our right to choices of treatment. Including the choice of ultimate self determination which is also called "doing the job myself." 4) We have also perfected successful methods of starting late periods. These methods are based on self-help. To date they are 100% effective, and 100% safe.

In starting a self-help clinic we can make some suggestions. We have no leader, no formal structure. We use some of the consciousness-raising techniques during our discussions. Although physical experience is essential, rapping about sex, reproduction and physiology especially when you don't know what you are talking about can lead to some fancy bull-shitting. That has to be dealt with right on with good factual material. In addition to standard texts, we strongly recommend the Birth Control Handbook put out by Montreal Women's Liberation. (P.O. Box 1000, Station G, Montreal 130, P.Q., Canada.) There are films available through most public and school libraries. They are informative and can be valuable for comparative purposes. After viewing a film on the present medically approved hospital abortion method (commonly called a D and C), we checked into and found a better, more humane, and safer method being developed and used. This method is not to be confused with the aspiration method used today in many hospitals and used in conjunction with D and C's. We have found a more highly refined aspiration technique that is both simple and safe. Ask your own ObGyn about the Karman Cannula method. See what he answers you-- if he even knows about it.

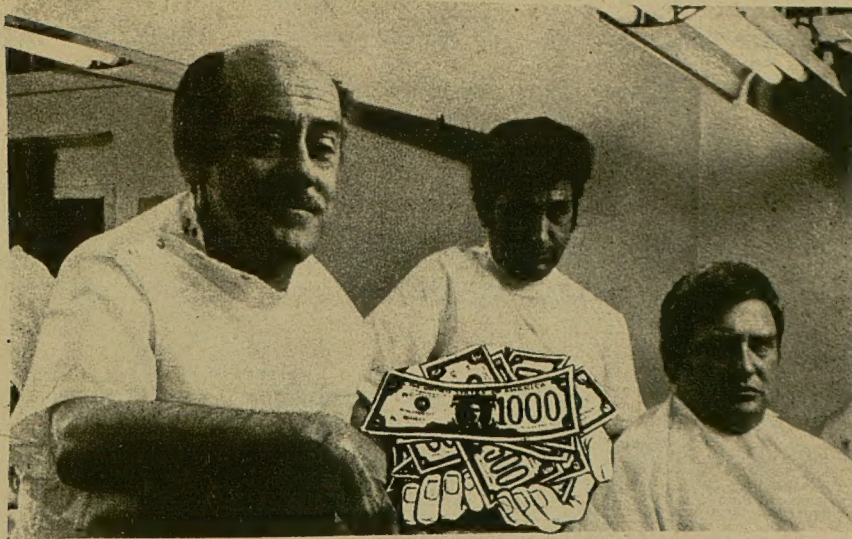
Our rap sessions have no rules governing participation. We believe that the modesty hangups for each of us fall in their own time. And they do fall as our consciousness is being raised. Age makes little difference once we get our goals in mind. Our group has an R.N.--which was totally unplanned. She has been able to steer us into competent references. We also have a sympathetic physician with whom we confer. But no one lectures.

About 10 people seem to be the ideal number to participate. When our group has grown to as many as 15 we spin off into the neighboring communities.

We feel that by far the most important aspect of our self-help clinic is in its political implications that women already have the right to control their own bodies. There is nothing to fear but ignorance. Get rid of that ignorance and you are doing it!

The West Coast Sisters

The Non-Traumatic Abortion



The Reality of Repression

Peggy Grau

An abortion is accomplished by the removal of the products of conception from the uterine cavity. This removal process has probably been accomplished throughout history by thousands of methods. Until recently there has not been a single method based on the principle that each woman is a unique individual both physically and psychologically and deserves to be treated as such. In point of fact common medical practice is based on a number of fallacies which have been responsible for the high rate of risk associated with abortion.

There is not a single medical textbook on the market today that does not perpetuate these fallacies. And while they are too numerous to mention one example will serve to illustrate the gross primitiveness of medical understanding regarding the female anatomy.

The renowned professors of obstetrics and gynecology who author these voluminous tomes, pontificate from their oracular pedestals year after year without ever subjecting their assumptions to the evaluation of clinical research. They continue to assert that the cervix must be dilated one mm. for each week the pregnancy has progressed in order to adequately evacuate the tissue. At the same time they warn of the grave consequences which may result.

Since dilation is very painful, a general anesthetic is used. And this subjects the women to the risk of death. Since the patient is unconscious and unable to communicate her responses it is possible to perforate the uterus with one of the many sharp instruments designed to terminate the pregnancy. Perforation, which is not uncommon, can result in hemorrhaging, lacerated cervix, ruptured intestines and numerous other serious consequences.

When a woman goes into a hospital for an abortion as many as twenty or thirty instruments may be laid out for the doctor to employ at his discretion. Yet, if only one of the thousands of doctors who have performed abortions had done even a minimal amount of research he would have discovered that none of this hazardous instrumentation was necessary.

As the result of research which dates back over the past six years, supported almost entirely by women and disparaged almost entirely by the medical community, we know that the barbaric practice of dilation which represents the first part of the infamous D and C process is unnecessary, unwarranted, and unjustified.

It is tragic to realize that despite the data which is now available to repudiate this ignorant practice it will probably be a number of years before the medical establishment relinquishes its prerogative to treat women as objects on which to practice.

The concept of the non-traumatic abortion has now been tested in over 15,000 cases without a single significant complication. It is achieved by a specially designed speculum (the first of hundreds used throughout history designed to conform to the vagina, rather than forcing the vagina to conform to the speculum) and a small plastic tube (the Karman cannula) which is curved to custom fit the uterus before insertion. These two instruments, and approximately 60 sec. of negative pressure are sufficient to empty the average uterus of a six week pregnancy. This method can be used through the 10-12 week of pregnancy.

Part of the resistance this new technique must be prepared to overcome stems from simple economics and the self-declared omniscience of the medical profession. Doctors argue that outrageous fees are necessary because abortion is a potentially dangerous procedure, so complex as to require exceptional skill.

A simpler and safer method requiring only a fraction of the time would, of course, justify only a fraction of the prevailing cost. The new principles of non-traumatic medicine serve to make abortions so easy that paramedics are already performing them. But they also expose the rudimentary nature of medical knowledge concerning women and make it almost impossible for many MD's to acknowledge the value of concepts discovered by non-medical researchers.

It is not insignificant that a women MD was the first to appreciate the value of the data supplied by the Women's Abortion Center in West Los Angeles. Sadja Goldsmith M.D., Director of Planned Parenthood, San Francisco risked her reputation to test the procedure developed by Karman and the successful results appeared in the June 15 issue of the American Journal of Obstetrics and Gynecology. But 100 articles will not overcome the innate conservatism of most M.D.'s. That will happen only when women demand the respect they deserve.

We must also demand the repeal of all abortion laws, and the availability of free out-patient clinics and sex education classes which dispel the ignorance of self: the basis of all exploitation. Our task is not easy, but at least it has begun.

(continued from page 1)

tus. This may indicate some physiological component—either neuro- or chemical-imbalance or organic dysfunction in the etiology of their disturbance. Toe gazers are most likely to select alternative "e" on our questionnaire.

Hand Shakers:

This category is really a combination of two different syndromes both of which manifest themselves in a similar fashion. However, one of these kinds of cases is more pathological. For purposes of succinct definition and diagnosis they must be further divided into sub-categories "x" and "y."

Category "x" shakes hands in order to avoid the issue of sexual bimorphism. He may also be the "white liberal" who insists that "color makes no difference." This pathology may be analogized with the familiar "head in the sand" mechanism for self defense. He's likely to choose alternative "c" and mumble "woman" as the adjective defining the noun "professional." Hand-shaker "x" is convinced (obsessionally hallucinated) that all men are created equal (i.e., same) and if people operate on a basis of taking each individual as he comes, work hard, do the right things, etc., there will be no racism, sexism or inequality. Women are simply another form of men

to this sexophrenic. It is important in accurate diagnosis of this category to do a complete ophthalmological examination first. Like other psychological symptomologies, this one can become mis-diagnosed if the possible physical malfunctions are not initially ruled out as causal agents. Apart from clinical diagnostic testing, there are several ways of diagnosis applicable here. Hand-shaker "x" invariably has a different approach to his conversations with his wife. Certainly, he cannot long endure a marriage in which hand-shaking is the major communication. Hence, while he shakes the hands of women at department meetings, in staffings and at conventions, he is markedly different from hand-shaker "y" in that his wife, daughter and/or girl friend are treated condescendingly and with somewhat callous disregard. He is conversationally in favor of "women's liberation" but doesn't see the need for it in his family. This split-sexopathy, while less simple to recognize, diagnose and treat, may be effectively handled through direct therapeutic intervention with the females in his family. Once they become "liberated" he is compelled to either change toward a reality orientation, or frequent the "girlie flicks."

Hand-shaker "y" is most likely to select alternative "b" and sometimes alternative "d" and is closer to, if not altogether cured, of sexophrenia. He is comfortable

with females in public places. Although he may respond to the female by a hand shake greeting, he may also respond with an embrace (affectionate, not seductive). He really needs only to focus his awareness on the problems of the liberation of women in order to be fully functional. He will then become aware that his own freedom to be fully himself is contingent on the insurance of the rights of others to be themselves.

(Know, Inc.)





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\$25 for 6 week course

Gentle Methods

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STRUCTURED DREAMS

for allan

I

no it would
not be this way you
would not come
to me or i to
you in fantasma
gorical cry
ings no

II

no the imag
inary crys you
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III

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IV

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V

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VI

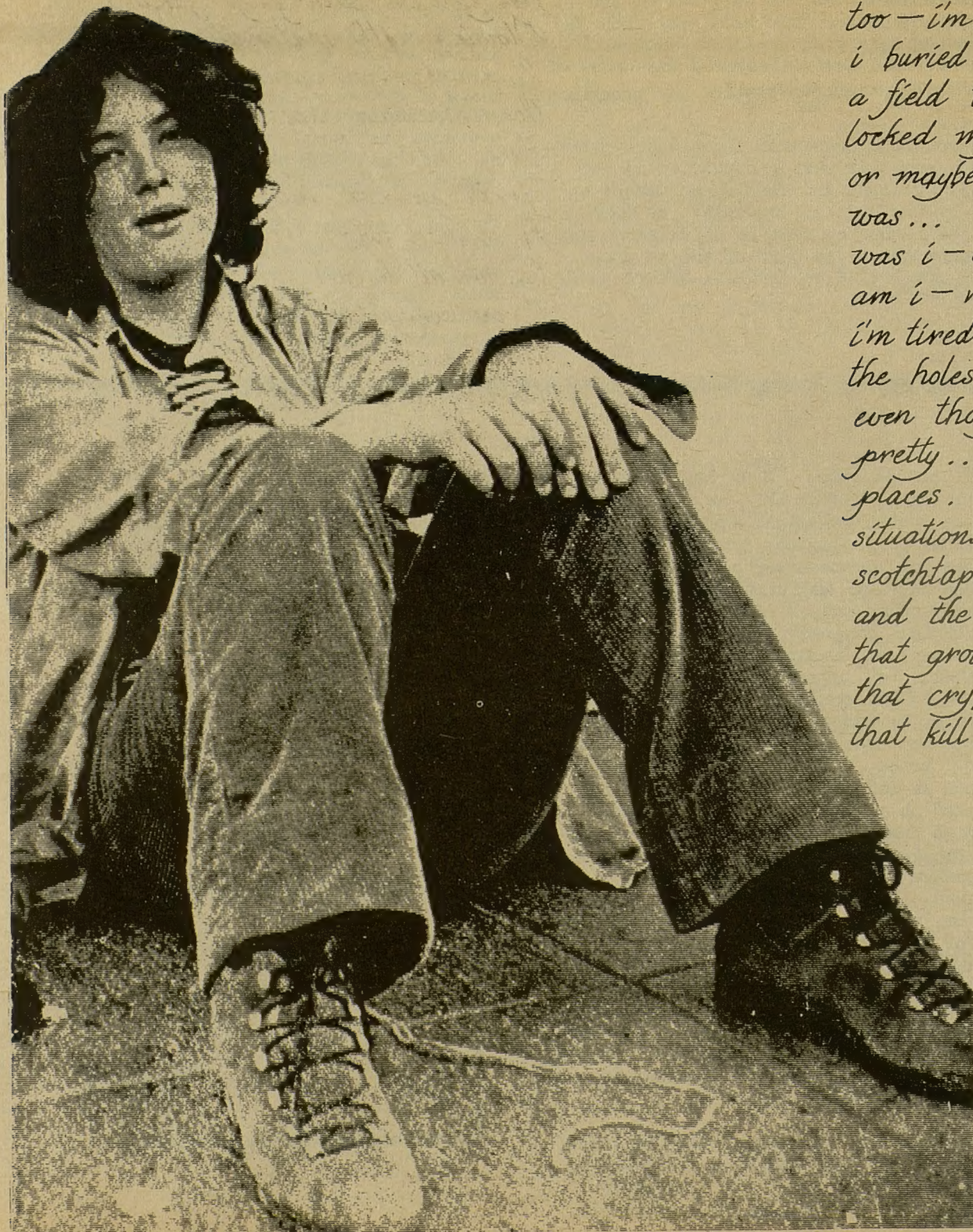
no my soul has no shape
has no shape to
pin down in an em
brace no matter how much
my angles bounce off
your eyes i continue elud
ing no

prudence juris

lying on the bed amidst the
rubble and confusion
of a past life
i never finished, but put the pieces
away hoping they'd disappear or i'd never have
to pick them up/recognize them anymore.
it's all so clear, and so
doubtful; that i'll ever
be just one whole person,
instead of many scattered
little

people all trying to fit together
in one super-giant
cumbersome puzzle.
i gave up trying to see
myself in a mirror because
i only see what fits on the glass never what oozes
off
the frame..
i don't fit that mirror
either; sort of like
last year's skin
too tight.
i cover my mirror with colors
and memories
bits of other people
i'm outside these walls
too — i'm not here.
i buried myself in a blade of grass in
a field threw myself out a window
locked myself in a trunk until winter.
or maybe i never
was...
was i — ever?
am i — now?
i'm tired of patching
the holes i make in my life
even though the patches are
pretty...
places.
situations.
scotchtape..
and the constant fears
that grow,
that cry,
that kill..

Judy Loue





Schuster/ LNS

LETTERS TO A RAP GROUP
JULY 7, 1971
(for clare & candace & joanne)

i

theres only one place to go.

touch hands, shaking.
dont let me lie to you. this
is 4 a.m. in the alleys of the nightfisted city.
it is afternoon in the desert, day
of storms on the whitelipped sea.
should we follow the moon? or not.
im frightened.
your hand is shaking, take mine.
this is no journey to make alone.

ii

will you be my
mother, father.
sister, uncle, wife.

what it is before they glass it into the right frame
put it on the right wall in the right room
to match the drapes and furniture.

will we call the word love
and erase the definition.

iii

im living alone, in a new place
four hundred miles from my friends, and not afraid.
& riting a loveletter to three women--
also a new place to be.
theres a blossomtreet outside my window, you
should know that.
yes im happy, yes i
miss you. distances

are sad things, even tho yr traveling together.

karen lindsey

Sister

I have a sister
(the kinship kind)
Who I used to hate
With such a fury
Because in the world's eyes
She was pretty
And I was not.

But beauty is an oppressive thing too,
My movement sisters say.

So I reach across the years
To ask you, Linda,
Does sisterhood make it different now,
Can we talk?


Are you really the "Modern Bride"
With house and husband
And first planned baby coming,
(sensibly after five years
of happy married life)?
Are you the slick-page fantasy,
Glowing with maternity,
Smiling a tooth-paste smile
Over steaming cups of coffee
Each morning in your pretty kitchen,
Fresh pressed and neatly coiffed,
A woman who
(as we all know)
Comes every time;
Are you she?
Or are you like me,
A person,
Flesh and blood and bone
Trapped in femininity,
Enraged and dismayed,
The magazine fantasies
Robbing you of your humanity?

Are we now sisters?
Or must I still feel
Like the black sheep
Of the family,
Unmarried ex-whore,
Alien and queer,
Whose sordid life
You'd rather not hear?

— Heather

FEATURES

ALMANAC



ELIZABETH GURLEY FLYNN

—copyright Margery Himel 1970

F Bb F

ELIZABETH WAS A WOMAN WHO COULDN'T BE KEPT DOWN, SHE

C

WAS AN ORGANIZER, ROAMED FROM TOWN TO TOWN.

F Bb F

FIGHTING WITH HER SISTERS, OUT ON THE PICKET LINE, AND

C 3 F Bb

BUILDING US A FUTURE E- LIZABETH SIELED THE TIME, LIKE E- (CHORUS)

F

LIZABETH GURLEY FLYNN WHO NEVER DID GIVE IN, GIVING

C F

BUILD A REVOLUTION AND YOU KNOW WE'RE GONNA WIN

Elizabeth was a woman the bravest in her day. She fought for Socialism, and she would always say. We've got to get together, so we can all be free. We'll change the lives of women, and win our liberty.

We've got to heed her message for what she says is true We'll join hands with our sisters in what we have to do With working folks and young folks, black, white, red and brown. We'll build a peoples' movement. We'll tear the Fucker down.

AUG. 7--Born in 1890, Elizabeth Gurley Flynn, also known as "Rebel Girl", I.W.W. organizer at 16, chief of Sacco and Vanzetti Defense Organization; sent to prison in her sixties under the Smith Act: "Conspiracy to teach and advocate overthrow of U.S. Government by force and violence.

JULY 31--Automobile procession to Washington D.C. with petitions bearing 200,000 signatures demanding suffrage for women; 1914

August 3--Died in 1948, Rosika Schwimmer, Hungarian-born feminist, activist; refused U.S. citizenship because she would not bear arms in defense of the U.S.

AUG. 13--Born in 1818, Lucy Stone, suffragist; "In education, in marriage, in everything, disappointment is the lot of women. It shall be the business of my life to deepen this disappointment in every woman's heart until she bows down to it no longer." The "Lucy Stoners" were early suffragists who kept their maiden name upon marrying.

AUG. 19--Bernadette Devlin, youngest member of the House of Commons, convicted of inciting to riot in fight for civil rights of catholics, arrives in U.S. in 1969 on fund raising dinner.

Source: International Women's Calendar

MANGLISH

VARDA ONE

"The only trouble with words is that you can't communicate with them."

A. Ashley-Pitt

SEMANTICIDE: Destroying people with language. At a recent Underground Press Syndicate convention the issue of sexism in undergrounds was raised. Some papers have begun dealing with it; others believe their papers are only reflections of the culture, not consciousness raisers. Detroit's Fifth Estate now prefaces its classified ads with a statement reserving the right to censor material they consider offensive:

"this means we will not print such terms as 'chicks', 'stud', 'attractive only', 'beautiful', 'well hung', 'buxom', or racial designation. It is our feeling that the usage of such language creates degrading and dehumanizing concepts which serve to exclude numbers of people and make others into objects".

GAY WOMEN

LESBIAN FEMINISTS

Lesbian Feminists began as the Women's Caucus of Gay Liberation Front, L.A., in August of 1970. In October 1970 we moved to the Women's Center (1027 South Crenshaw), became affiliated with the Women's Liberation Movement and called ourselves Gay Women's Liberation. We realized that our oppression was two-fold: we were oppressed as gay and oppressed as women. Once in the Women's Center our activities became more solidly aligned with Women's Liberation. The co-ordination of efforts between gay and straight women resulted in a successful conference-dialogue on the subject of Lesbianism in the Women's Liberation Movement. The conference clarified our orientation and in order to articulate our evolving identity we chose a new name: Lesbian Feminists.

We are an action oriented group. One of our goals is to educate the public about Lesbianism as a lifestyle. In furtherance of this we provide speakers and research data regarding attitudes towards Lesbianism in the professional community and in the public generally. We offer weekly consciousness raising groups as a vehicle for broadening our own perspectives on our position in society. Gay-straight consciousness raising workshops meet on a monthly basis. We operate a food conspiracy every Tuesday afternoon at the Women's Center, do impromptu guerrilla theater, and provide dances and social activities.

Lesbian Feminists meet every Tuesday at 8:00 p.m. at the Women's Center, 1027 South Crenshaw (937-3964). There is no formal membership; every woman is welcome to participate.

Many women objected to the term "chick"; men said they did not mean it as an insult. One woman, not in women's liberation, told me she defined people roughly like this: girl/boy, up to 18; chick/dude, 18-30; woman/man, 30 plus. She said she couldn't think of young females as women. the discussion on sexism grew heated at points. The women just becoming conscious of it made others hostile with their indignation and what could have been enlightenment degenerated into increased defensiveness.

The Underground Dictionary by Eugene Landy is designed to bridge the communication gap between the professional (doctor, teacher, lawyer) and the counter-culture we deals with in vis work. Some terms of interest to feminists are:

Female; Woman. a.k.a.(also known as) babe, baby, bag, beaver, bird, bitch, broad, bush, chick, crack, cunt,

douche, fish, fox, frail, garbage, can, heffer, pussy cat, quail, ruca, scag, snatch, stallion, slave, sweet meat, tail, trick, tuna.

cunt: 1. vagina 2. a female; bitchy, conceited, mean, selfish, malicious, deceiving, cruel, obstinate, disagreeable, bad-tempered.

Cock bite: disagreeable female, bitch

fishwife: male homosexual's real wife

daddy tank: prison cell where lesbians are isolated from the rest of the prisoners

breast: a.k.a. bazoom, big brown eye, boob, can, chestnut, globe, jug, knock-er, marshmellow, ninny jug, tit

girl friend: a.k.a. best piece, better half, hope to die, main squeeze, old lady, piece, woman

GAY WOMEN'S SERVICE CENTER

The Gay Women's Service Center opened recently at 1542 Glendale Blvd., in Echo Park. The center is a community of gay women united in love and concern for each others' mutual welfare. Our common goal is to increase our awareness and strength both as individuals and as a group so that we may come out, assert our true selves, and live free, creative lives. We believe that to change society we must first change our attitudes toward ourselves. Therefore, we do not let society define us, ridicule us, or patronize us any longer. We affirm our own reality, our love for each other as gay sisters, and trust the wisdom of our hearts and minds.

Some of the services that the center will be providing are employment and housing referrals (we need listings!), counseling, medical-legal referrals; a bookstore, library and art showroom; classes in self-defense, guitar, art, creative writing, or whatever; a publishing collective, maybe a newspaper; discussion groups, consciousness-raising, and workshops in areas of concern to gay women; parties, dances, outings; and whatever else anyone can come up with.

The center needs donations of time, money and supplies; people to answer the phone, teach classes, etc.; a big coffee-maker, chairs, bookcases, hot plates; old books and records, artwork to sell on commission, etc.

All gay women are encouraged to participate. This is your center! For information call 483-9223, or come by anytime for talk and coffee.

DAUGHTERS OF BILITIS

In cities across the nation and here in Los Angeles, D.O.B. chapters exist as an organization where gay women can come together in (1) work—educating themselves and the straight society and (2) "play"—dances, outings, sports, meetings, etc.

The EDUCATIONAL COMMITTEE sponsors programs such as "Families of Gays" workshops, research projects, and speaking engagements. The people on this committee are particularly concerned with educating and publicizing the life styles and concerns of the lesbian to both the straight and gay communities.

The SOCIAL COMMITTEE is made up of members and friends who are more interested in social activities—dances, pool, mountain trips, picnics—whatever! D.O.B. prides itself on being a warm and friendly "collection" of gay women and offers new and old members a variety of recreational and work-together social activities.

Our PSYCHOLOGICAL or "consciousness raising" COMMITTEE sponsors a weekly group therapy session. These sessions are led by a qualified therapist who is a member of our community.

Los Angeles D.O.B. Center, located at 1910 South Vermont Avenue, Los Angeles 90007, is open: Sunday through Thursday evenings, 7:30 to 10:00; and Saturday and Sunday afternoons, 2:00 to 6:00. Membership in D.O.B. is \$15.00 per year.

ALL women are invited to participate in these activities and make use of the Center facilities (library, pool table, games).

CARNAL KNOWLEDGE

If you noticed the L.A. Times review of CARNAL KNOWLEDGE (July 4), your curiosity may have been roused by the male (Charles Champlin) estimation of what will set off fireworks for "all the lib ladies". Though the movie's cheap, porno-flick type title is not appropriate to the tone and technical skills, the film will not be a rallying point for feminists. Directed by a male and with males as the main and best developed characters, Carnal Knowledge seems oriented to men. Whether it may aid in male liberation I shall leave to their discussion, though I should think it doubtful. There are vested interests (for both men and women) involved that restrict one's perceptions, as when a person hesitates (consciously or otherwise) to criticize the company she/he works for because the job/income is necessary. Likewise, the characters are all too close to one's real-life associations to provoke much discomfort or evaluation (though Champlin hesitates on "whether the Jack Nicholson character"—chauvinist pig par excellence—"is a type or an obscene caricature"). For most feminists, the dialogue would seem a series of sexist clichés and the situations all too familiar to provide any new illuminations.

Briefly, the plot follows the adventures of two men, Sandy and Jonathan (Art Garfunkle and Jack Nicholson), from the romantic Duke Ellington days of college through middle age and several marriages. Significantly, the conversations between the two men never really change except for the names. It is the impersonal, competitive style of making it with the chicks, though in the be-

ginning a little more sensitive than just finding a good piece of ass, even shrouded in illusions of love (seemingly an accurate reflection of the usual confusion). At times the two men seem set up as the perennial opposites, love vs. lust. But Sandy's sensitivity easily succumbs to Jonathan's pressures to "feel her up"; while Jonathan's longing to have Susan (Candice Bergen) talk with him as she does with Sandy (thoughts she's never revealed to any male before) one later perceives as part of a much stronger drive or obsession.

As usual, the women are of secondary consideration to the film. Susan, attending Reed with aspirations of becoming a lawyer (notice the audience amusement with such absurdities) eventually gives in to the sexual prowess (or at least insistence) of Jonathan, at the time Sandy's roommate and best friend. In a tearful (on Susan's part) goodbye scene, Susan hopes they will always be friends, to which Jonathan knowledgeably replies that he hopes not, after which we never hear much from her again, except indirectly as wife of Sandy, happy little homemaker and mother of two.

Ann Margret as Bobbi is the sexpot that has come to the rescue of Jonathan's flagging prick—when she's around, he no longer has trouble getting a hard on, so he wants her to quit work in order to be where she belongs. We have included in this film the inevitable comic bit about woman trying to trap her man. Bobbi suggests they might shack up together, Jonathan replies it "sounds very good but lets think about it". When Bobbi asks if she can do what other

women do, she naturally means having children. And for the supreme touch of incredibility, after reaching the point of boredom and dissatisfaction where she sleeps all day because she's so unhappy with her life (note how as woman she is still so willing to accept personal blame for her situation), the solution she is trying to force him into is, of course, marriage.

As for concessions to the more liberated women of the "now" generation, we also have a brief sketch of Cindy, tennis champ (on the courts: Jonathan—"She's racking me up and I'm not even taking it easy on her!"), who's competitive, seemingly self-assured ways makes her the only possible alternative to the normal woman: masculine (for as was previously remarked in the film, "The women today are better hung than the men").

To round out the contemporary scene, we catch a glimpse of Jennifer, Sandy's new woman, an 18-year-old hippie chic, to out his new-found hip rhetoric, fringed leather vest and gum-chewing nonchalance. But again, Jennifer is nothing more than the completion of man, albeit his purportedly more sensitive side.

The final scene is certainly intended as the film's strongest statement and is better left untouched for future audiences. But if there's hope for revelations, it may spring from this scene, it's capturing of the ugly male destructiveness and sterility, or that favorite old theme, the complete decadence of middle-class white Amerika.

by marg

COCK ROCK

Rock. Cock Rock. The music that spreads our culture is man's music, music that exalts the power of the cock. Maybe that in itself doesn't have to oppress women, but it does.

Women usually sing about pain, men usually sing about the power of their pricks. I'm a Man, Hoochie Coochie Man, Back Door Man, Little Red Rooster. Women are asked to rock it, shake it (but not break it), bend it, squeeze it, and chew it. Rock 'n Roll, Hoochie Coo. Women's role in rock is to be "busy lighting Jim Morrison's fire or down by the river touching Leonard Cohen's mind with their perfect bodies." It's made to sound easy - be passive and collect your reward...

"Lay, lady, lay. Lay across my big brass bed."

"Woman, I been hearin' bout the things you say. Woman, I don't want you talkin' that way. I want to make you..." (James Gang)

"I just want you, baby, to be on my side. Show me your sweet nature, act a little nice and kind. Cause I've made up my mind that You're the girl I want to be mine. (Heard on the radio, didn't catch the group's name.)

The reward is cock, which can do anything. Feeling restless? "If you want a do-right, all-day woman, be do-right, all-night man." (Traditional). Unhappy? "Ramona, come closer, shut softly your watery eyes. The pangs of your sadness will pass as your senses will rise. (Dylan.) Or untogeth'er? "All you want is sympathy. You mixed-up girl, it's plain to see. Get your feet back on the ground. You mess me up when you mess around. Baby, baby, can't you see, all you really need is me. (Gary Wright). Anything at all? "Deep down inside, one more time, you need love..." (Led Zeppelin).

The rap is the same whether it comes from Van Morrison, Jimi Hendrix, or Gary Plunkett, who sang a repulsive song on AM radio about "Come out of your world, girl, and into mine." There's supposed to be an alien, "mystic," "experienced," world that you--girl--can enter if he accept the initiatory cock.

And that's supposed to be enough. God help the woman who wants more. "All you want is sympathy." "I just want to make love to you."

"You say you're looking for someone who'll promise never to part. Someone to close his eyes for you, someone to close his heart... Go melt back into the night, babe, everything inside is made of stone. There's nothing in here moving, and anyway I'm not alone." (Dylan).

--Seeing as how a regular helping of sex is such a prize, the requirements for getting it are high. There's more to it than just being "a little sweet and kind."

"Well sometimes I get impatient, but she cools me without words... She's little and she loves me too... She gives me understanding in her special way." (Leon Russell).

"My love she speaks like silence, without ideals or violence." (Dylan).

"I took up with a woman when I was still a kid, she rose each morning and went to work and kept me with her pay. I was makin' love all night and playing guitar all day." (Jesse Winchester).

"I got a woman works all the time. Works up to her britches, up to her neck. Writes me letters and sends me checks. She's a humdinger." (Dylan)

The woman who wants to keep a man can be ego supporter and housekeeper (always remembering to speak like silence), while he plays guitar. Or she can support him while he plays guitar.

She needn't expect fidelity, either. Because the world is full of predatory women who weren't "lucky" enough to get a regular man.

"Sometimes you gotta leave that little woman at home. This woman (the other one) won't leave me alone. She's trying to ruin my happy home, with man's temptation... I've got a lover back home. Sorry little miss, that's the way it is. I've got to keep on moving." (Curtis Mayfield).

Those of us who succumbed to the temptation of trying to be "livin' lovin' maids" find out that we're really home-breakers, man's temptation, devil women, evil women, and black magic women, despised and discarded.

"Who wants yesterday's papers. Who wants yesterday's girl." (Stones).

"She's all alone, she's lost another one. She met him yesterday eve, now he's already gone. And tonight she'll swear it was the last time, a smile face will come that knows the right line. And when he's gone next day, she'll sit and wonder why. She doesn't know why she's everybody's next one. Cause she's afraid that the truth is gonna hurt some. All the pity in the world ain't gonna help none. She has to realize that to keep on her ways have to change some. She tries too hard, she comes on too strong. Digs herself too much, thinks she can't be wrong. She's too impressed by things that do not matter. To be the queen of hearts is what she's after." (Steppenwolf)... Cool it and you too may get a regular man...

"I don't want you to be high. I don't want you to be down. Don't want to tell you no lie. Just don't want you around... Please don't you bother my wife. That way you won't get no help... You're rather common and coarse, anyway... Don't want you out in my world. Just you be my backstreet girl." (Stones).

There's always an excuse: women are man's temptation (Could I help it if she wouldn't leave me alone?), and reasons for loving and leaving; she's rather common and coarse, anyway, she's too impressed by things that do not matter (look at who decides what matters.) But the trip is the same, and the woman gets screwed while she's made to believe that it wouldn't have happened if there weren't something wrong with her. So much for the Angel of the Morning.

Women who try to break out of the wife-or-whore trap (or who just don't like sex), don't fare too well in rock.

"She's so affected. Cool, calm, collected." (Stones) "That's you, American Womanhood! You're phony on top, phony underneath. You lay in bed and grit your teeth." (Mothers)

Foxy Lady (Jimi Hendrix) has the world locked up in her plastic box, and not-so-sweet Martha Lorraine gets her only pleasure in watching a man die (but she's learned she's had to memorize) (Country Joe...) The riff is that if you don't love them, or at least need their cocks, then you're plastic. Of course, if you do feel, back to being an old lady, or a whore. Some people think characters like Ruby Tuesday (Stones)

are an exception. Sure. Ruby Tuesday is Mick Jagger's fantasy of the perfect "liberated woman"...

"She would never say where she came from No one knows, she comes and goes. Goodbye, Ruby Tuesday, who could hang a name on you, When you change with every new day..."

A woman who's whatever's convenient at the moment:: who disappears when he's through with her. And even Ruby Tuesday, when the game gets beyond her or when she runs out of secrets, becomes invisible Miss Lonely with no trouble at all.

"But you'd better lift your diamond ring, you'd better pawn it, babe. You used to be so amused at Napoleon in rags and the language that he used. Go to him now, he calls you. You can't refuse. You're invisible now, you got no secrets to conceal. (Dylan).

No one is worse off than the woman who tried to be independent and failed.

"Under my thumb, there's a girl who once put me down. Under my thumb, there's a girl who pushed me around. Under my thumb, there's a squirming dog who's just had her day. Under my thumb, there's a girl who's just changed her ways... The way she talks when she's spoken to. The change has come, she's under my thumb." (Stones)

Janis Joplin was another prototype for the woman in rock. In one album, she could cover a lot of ground. She could be seductive, "I need a man to love," a passive sufferer, "soulful," I think it's called, "Come take another little piece of my heart, now, baby," a mother in Summertime, but cool, in Turtle Blues. But most of all she was a prisoner. "Why is love like a ball and chain?" Whoever reads this should go home and listen to the whole second side of Kozmic Blues straight through. It's one of the closest things to a woman's liturgy. "There's a certain kind of light that never ever shone on me. They ain't never gonna love you any better, babe, and they ain't never gonna love you right. So you better dig it now, right now."


That's the problem, the take-what-you-can-get part. You can be a whore, a do-nothing-say-nothing saint, or a plastic woman, but you have to be a victim for the penis gun. Remember "I Am The Hunter," shooting all the pretty women down? And Midnight Rambler?

I had a lot of doubts about making this as strong a statement as it is, about not qualifying anything, about framing it in the way I did. There are a lot of objections that could be made; there are exceptions. It's impossible to say if a particular song is sexist or not. It's all of them, and the fact that they reflect a sexist culture, a culture where need, either physical or emotional need, is a liability, that makes them sexist. There is no room for women in rock, or in the world talked about in rock. "How many roads must a man walk down until he's allowed to be free?" "Street Fighting Man." But there isn't a woman who hasn't been fucked over by a man who's turned to the stereo, or the radio, or something, and said, "Yea, that's how I feel," or, worse still, "Why aren't you like that?"

"Oh baby I know Baby I know how it feels." (Janis).

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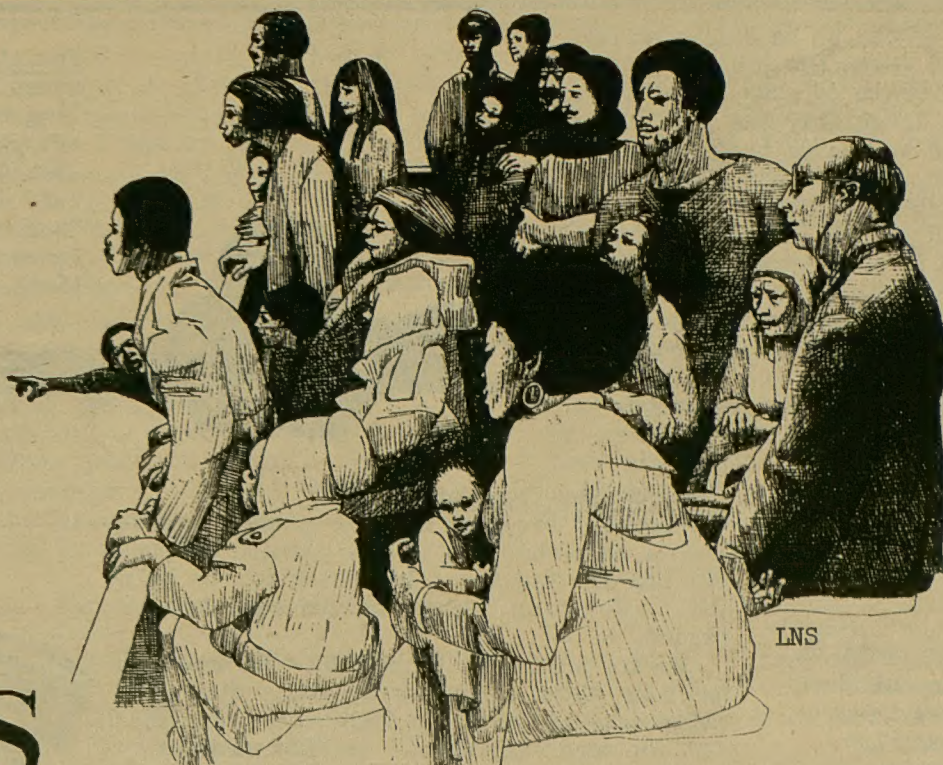


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WOMEN'S LIBERATION / HUMAN LIBERATION

VARDA ONE

The babyhood of the movement is now over. We no longer have to shout that women are people in order to convince ourselves. Like the person who is invisible we no longer have to keep telling ourselves we exist. The question is, what do we do about it?

We have had some effect. We have changed the character of the New Left so the stress is upon relationships, rather than exclusively upon goals, so the view of a person is as a growth process rather than a programmed comrade. We have exposed the dichotomy between ideology and action. We have advanced the lesbian movement by offering a vehicle through which many closet cases could emerge and unite. We have challenged the general societal pattern of power relationships, and the manhood mystique. We have given young women a new image of what they could become, and a glimpse of the strength of sisterhood. These we have done and done well.

But: we have had little impact upon the mass of women. To them we are still only a bizarre threat, a crowd of complainers with nothing positive to offer. We are still scorned by most black and brown women because they believe we ignore areas of concern to them—poverty, racism, and repression—and concentrate solely on sexual role-playing which is not central to their lives. We are still not understood by many women in social movements because we have failed to show the direct link between sexism, fascism, and imperialism. We have totally turned off older women because we seem only to point a finger of reproach at them for wasting their lives "sucking up to their oppressor." And we have completely left out men, indicting all under a blanket label of male chauvinism.

Such negativism might be understandable after millennia of nothingness but it is counterproductive now. It is time to take the huge harvest of resentment and despair and turn it into positive energy. If we don't do that the movement will continue to do what it has been doing—die. We are becoming indexed, cataloged, microfilmed, and anthologized. In other words, academic rather than vital. In order to start growing again we must move to a new stage of maturity.

The first step in this phase would be to end separatism. Open all activities, except the orientation and the initial phases, to sympathetic men. You cannot make a revolution with only one sex any more than you could with only one race.* The emphasis must be upon factors limiting growth to both sexes and how to overcome them together, rather than assignment of blame.

The second step would be to stop advocating the destruction of marriage as the panacea. Most people are already married. The problem for them is how to improve their marriage so that it allows for their new ability to grow. They don't need the movement's help in destroying it by making them feel ideologically out of step. And for those not married, no one remedy will ever suffice to heal the sick relationship between the sexes. Some will choose lifetime monogamy; some won't. There are as many unhappy people living together going from one partner to another as there are couples bored stiff with their legal marriage. Creating alternatives is only one aspect of the problem. We also have to work at other areas of society such as education which hinder people from taking creative advantage of the choices we create.

The third step would be the assumption of responsibility by women. Granted: the world is a mess. Granted: men have stifled women. The point now is: what are we going to do about it? What do you, reader, do in your daily life to actualize your feminist ideals? Numerous articles have made women aware of how they are socialized. With awareness comes the obligation of action. Action to me does not mean joining mutual complaint societies. It means working each day in the most effective way you can dream up to build the kind of world you can be human in.

The fourth step is to develop social forms which reinforce the budding selves and egos of women rather than crushing them. There are strong women who resist joining us because they see us as a mass of group thinkers. False elitism is bad but phony collectivity is worse—"We're all equal only everybody knows who manipulates whom." We are right when we distribute prestige so each job has value and when we rotate power so we all learn responsibility and decision-making but wrong when we put people down for "individualism."

Men have succeeded in grinding us into an ineffectual powdery mass of drudges, of keeping our contributions anonymous, of robbing us of our pride. We don't need fascists posing as neo-feminists doing the same number.

Someday there will be a world where:

Jobs and income are separated. No one has to worry about satisfying basic wants, but can move from job to job according to vis growth needs.

Friends of any age or sex will walk holding hands and no one will speculate about their sexual relations.

People will be able to relate to each other in groups without waiting for the "president" or "chairman" to initiate all activity.

Restaurants will have one large table so eating out becomes a warm social experience.

There is no rape, not because women have learned karate but because men have learned to respect the dignity of the other sex.

There is no need for introductions because people easily introduce themselves.

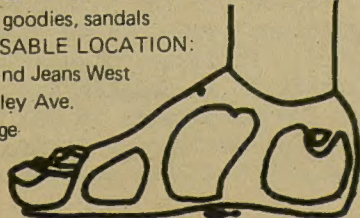
Strangers passing in isolated places greet each other with a smile and a hello realizing we are all sisters and brothers on the same planet.

We may not have 50 brands of soap to choose from, we may not have packrat homes cluttered with endless gadgets, but we will have a chance to be truly human. Our country is the leading technology in turning beautiful children into petrifying robotic adults. This is our speciality. I am in the feminist movement because I think it is the best way to combat this. We must fight on a hundred fronts, and devise a hundred new strategies. It is my hope that we will move from our present negative stagnation so such a world can become a reality. Until all are given a chance to be human, no one of us can be.

* This follows but doesn't contradict an earlier article of mine about a female counter-culture. In that I was talking about women initiating positive alternatives which embodied feminist principles. I still believe this is necessary but I am now adding that idea that men should be invited to participate when the enterprise is stable.

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From the Declaration of Sentiments
Seneca Falls, New York, July 1848

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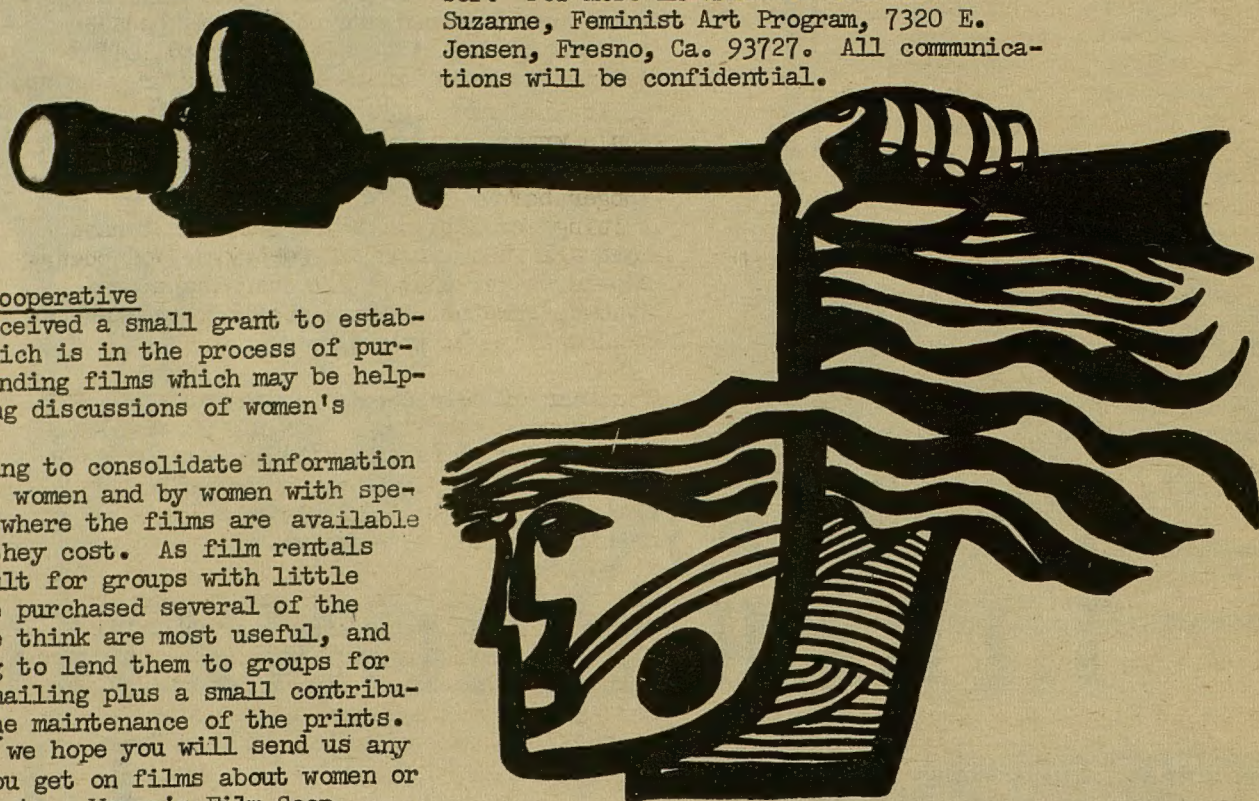
We recently received a small grant to establish a coop which is in the process of purchasing and lending films which may be helpful in focusing discussions of women's issues.

We are trying to consolidate information on films about women and by women with specific data on where the films are available and how much they cost. As film rentals can be difficult for groups with little money, we have purchased several of the films which we think are most useful, and we are willing to lend them to groups for the price of mailing plus a small contribution toward the maintenance of the prints. In the future we hope you will send us any information you get on films about women or films by women to: Women's Film Coop, Summer Address: c/o Jill Hultin, 258 Winthrop Rd., Columbus, Ohio 43214. Winter: 66 Second St., New Haven, Conn. 06519

CONFERENCE AND FESTIVAL October 22-25, in Boston, being planned by the Boston Women's Liberation Movement, a celebration of women's consciousness. For information write Lillian Robinson, 43 Grove St., Boston, Mass. 02114. Send your ideas.

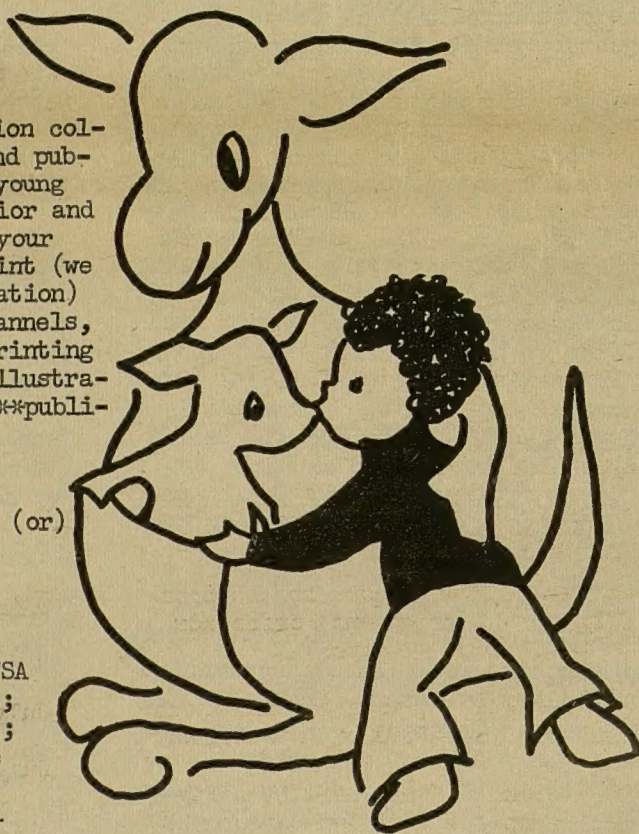
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Feminist Art Piece We are looking for women who have been raped and who are willing to work with us to create a feminist art piece. We'll be working in the L.A. area during the months of August and September. For more information contact: Suzanne, Feminist Art Program, 7320 E. Jensen, Fresno, Ca. 93727. All communications will be confidential.

I am interested in starting a weekly women's lib discussion group. If anyone is interested, contact me at 473-4310. Ask for Alexandra Camfield.



An eighteen year-old black woman, Constance Trimble, is being held in Ramsey County jail in lieu of \$50,000 bail on charges of murdering a St. Paul policeman. Bail in this amount has effectively stifled her capability for organizing her defense. The prosecution has based its request for arraignment on the matching of a voiceprint of Connie's to the one recorded on the night of the shooting (when a woman called the St. Paul police requesting assistance in getting to the hospital to have a baby. James Sackett, one of the patrolmen answering the call, was shot from ambush.) However, one voice can make two quite different prints, and separate people can give very similar prints. The defense introduced into evidence two voiceprints from persons other than Constance Trimble (one of them was a man) that matched the original recording more closely than her print did. The conflicting testimony from "expert" witnesses and the lack of real research into voiceprints as a reliable method for definite identification of voices leads us to assert that this evidence cannot justifiably be used to continue the imprisonment of this sister on impossibly high bail.

Connie will not be arraigned and tried until August or September. Unless the money for her bond (\$5,000 plus adequate property collateral) is raised, she will have to be in jail until after the trial. We do not believe

We urge you to help make justice a reality for Connie Trimble by sending a contribution today, to: Women's Action Committee, 2000 4th Avenue South, Mpls., Minn. 55404

MARGARET SCOTT, Washington, D.C., Where are you? Love, Everywoman

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"ALERT" The Sacramento chapter of NOW has started publishing a legislative newsletter, which is concerned mainly with California legislation, but also covers bills in Congress. \$3.00 for the next 6 months. All subscriptions renewable in January (\$5.00 per year). Published bi-weekly while the legislature is in session and monthly afterwards. Checks payable to NOW CAPITOL ALERT and send to: Catherine C. MacMillan, Circulation, 1446 - 38th St., Sacramento, Ca.

Dear Everywoman,

I've just read and been delighted by your June 18 issue. I've been looking for Lynn Strongin's poetry all over the place. I was really excited to open the paper and find some there. Thank you. But I was upset when I read the editorial statement that accompanied them which said that you wouldn't include the publisher credits because of the danger of emphasizing status differences or discouraging new writers. I strongly disagree with this policy and I find it reminiscent of a tendency in the women's movement toward resenting people who are succeeding at something meaningful, instead of rejoicing with them.

The question of "status differences" is perhaps a mistaken perception rather than part of this tendency. A writer is appreciated, and probably envied in the sense of "I wish I'd said that," by other writers for good writing. But quality does not automatically result in being published. Publishing is a business. Publishers want to make money. They publish what they think will sell, not necessarily what is good--for example, Rod McKuen, who does not have what I would call "status" among poets.

Those of us in the mass of the great unpublished know that being published would mean the chance to communicate with more people and, hopefully, money to help us survive. I'm tired of holding dull, exhausting jobs and scribbling poems in my "spare time." I'd like to have money so I'd have more time to do my real work. I'd like to share what I have to say with more people. I wish I were published, but I don't begrudge their success to people who are. I certainly don't think they should apologize for it, anymore than I should be ashamed of not being published. It's irrelevant.

It makes me happy to see poems I like published. I can get at them and read them and so can lots of other people. It also makes me hopeful that I may be published, too, and gives me an idea of just what publications might take my work. I am especially happy when women's works are published, because our creativity is so often ignored. If I had read women writers when I was growing up, if it had been made clear to me that women could write, maybe I wouldn't have waited until I was 20 to start writing and wait longer before I could begin to take my writing seriously. Maybe I wouldn't have lost all those years of poetry. Good poetry should be circulated all over the place. Status, shmatus. Women should know where to find writing by women.

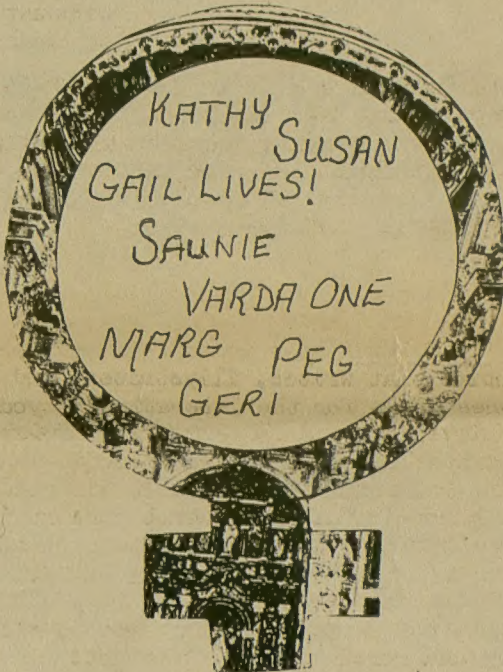
The fear of "discouraging new writers", I find more disturbing. How can it discourage new writers to see that people can get published? If *SUCCESS* as it is defined by the major institutions of our culture is as meaningless as the movement claims, why is it necessary to be so afraid of it, to deny its existence the way our parents hid evil but enticing things like sex from us? Is it that secretly we really wish we were Anne Sexton, Robin Morgan, Tricia Nixon, Germaine Greer, but we're ashamed of wishing it because it's a sin according to our stated morality?

The denigration of success and successful people probably comes partly from that guilt and partly from a bad taste left with us by people we have known, particularly men, who have gained prominence, success, what-have-you by trampling on other people, by stealing from us or others. But someone who has something true to say is taking nothing from me. She is not keeping me from learning and speaking my own truth. She is probably helping me, providing I spend my time developing my particular truth instead of envying her or castigating myself for not saying it first or pitying myself for not being as creative.

Naturally I envy people who get rewards. Naturally, I want appreciation, too. But I think there's enough to go around and trying to take it away from other people is going to get me nowhere, as I should have learned when hitting my little sister did not make me my mother's favorite or make me wildly happy and calling other girls "cheap" did not make me sexy. Not telling me whether or where someone's poems are published (and, in the case of some women's journals and papers, not even letting me know who wrote them, as if it didn't matter after-all-everyone-knows-all-women-are-the-same-and-have-the-same-feelings-and-talents) only makes it impossible for me to find other things these women have written, or to get in touch with them, or to financially or morally support them by buying and/or reading their writings. It does the very thing that it's supposed to avoid; it makes those women distant and unreachable, as if they were some other species of person. And that discourages me as a new writer.

In baffled by loving sisterhood,

Mary Damon
Sharon, Mass.



CALENDAR

- July 29 Discussion: "Male Chauvinist St Structure in the Feminist Movement" 8:00pm, NOW Center, 8864 W. Pico
- Seminar: "Meaning of Female Perspectives from Anthropology, Psychology, and Sociology. 7:30pm, Women's Center, 1027 S. Crenshaw
- Aug 2 All women welcome to discuss the formation of a Women's School to include classes in Women's Studies and in skills necessary for independence and liberation. Women's Center, 7:30pm. For more info or if you wish to teach, contact Barbara Smith, 475-4650
- Aug 4 (and Aug 11 & 18) Self-help Clinic Learn about V.D., birth control, and abortion. Women's Center, 7:30
- Aug 5 Discussion: "Women Confront Poverty" 8:00pm, NOW Center
- Aug 9 Experimental Consciousness-Raising Group, 7:30pm, Call Bron Wynn, 277-5053
- Orientation to W.L. All sisters welcome. 8:00pm, Women's Center, 1926 Placentia, Quonset Hut #15, Costa Mesa, (714) 645-2055
- Aug 10 (and all Tuesdays after) Women's writing workshop, 7:30. Call Wendy Martyna, 773-8010

- Aug 12 Discussion: "Is Prostitution A Feminist Issue?" 8:00pm Women's Ct.
- Aug 13 Films: Call the Women's Center for more info. 937-3964
- Aug 14 Carpentry: Do It Yourself Workshop 1:30 pm, Women's Center
- Aug 16 Lecture: "Techniques for Suppressing Herstory" by Ann Forfreedom. 8:00pm, Women's Center
- Aug 19 Discussion: "What's New in Employment for You?" 8:00pm, NOW Center
- Discussion: "Talk Back to a Psychotherapist." Mirium Berger discusses the anti-feminist approach of traditional therapy, and how it should be changed in the future. 7:30 pm, Women's Center
- Aug 20 Film: Call Women's Center for more information. 8:00 pm
- Sept 3- Sept 6 "From the Doll's House to the White House", NOW National Conference. Pre-registration fee - \$11.00, Registration at conference - \$16.00. Airport Marina Hotel.

Women's Softball Schedule

- July 26 Devils vs Lamplighters N. Hollywood Park, 7:30pm
- July 28 Lamplighters vs Sandettes Fernangeles Park, 7:30pm
- July 29 Stars Limited vs Shleppers N. Hollywood Park, Diamond 2
- Aug 2 Stars Limited vs Devils Poinsettia Park, 7:30pm
- Aug 8 Lamplighters vs Stars Limited Sportsman Park, 1:00pm
- Aug 9 Shlepeers vs Devils Poinsettia Park, 7:30pm
- Aug 11 Stars Limited vs Sandettes Fernangeles Park, 7:30pm
- Aug 16 Lamplighters vs Devils Poinsettia Park, 7:30pm
- Aug 19 Sandettes vs Shleppers N. Hollywood Park, 7:30pm
- Aug 22 Devils vs Stars Limited Sportsman Park, 1:00pm
- Aug 23 Shleppers vs Lamplighters N. Hollywood Park, 7:30pm
- Aug 25 Devils vs Sandettes Fernangeles Park, 7:30pm
- Aug 30 Sandettes vs Lamplighters N. Hollywood Park, 7:30pm

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LIFE LINES

Abortion Clinic	820-2313
ACLU	626-5156
ACLU STUDENTS RIGHTS CENTER	
Westside	393-8838, 277-2600
Wilshire	935-0802
FREE CLINICS:	
L.A.	938-9141
Long Beach	437-2245
Orange County	(714) 956-1900
Venice	821-3484
Immigration Counseling	625-2169
Legal Aid	628-9126
Planned Parenthood	380-9300
Orange County	(714) 541-6233
Suicide Prevention Center	281-5111
Unwed Mothers	225-1586, 225-4211
Westchester Hot Line	645-3383
L.A. County Hospital, Drop in Service (psychiatric clinic, open 24 hours a day).	225-3115
UCLA Hospital Emergency Service	835-2111
L.A. County Health Dept. Open Mon-Sat until 10pm (free)	
Community Switchboard	475-5222
DRUG PROBLEMS:	
Do It Now (drug counseling service)	463-6851
Venice Drug Clinic	392-4114
Dial 0 for operator and ask for an ambulance	
VENICE	
Free Venice	821-2889
Free Venice Food Co-op	821-6101
Venice Free Theatre	392-7619
Venice Law Collective	392-3929
Venice Mime Troupe	821-3538
Venice Survival Committee	821-8526
Venice Welfare Complaint Center	396-2880
Revolting Lesbians	392-8250
Sisters In Struggle	821-8526
Unkept Women	821-7304
CENTERS FOR WOMEN:	
L.A. NOW	278-0286
L.A. Women's Center and Lesbian Feminists	937-3964
Orange County Women's Center (714)	645-2055
Gay Women's Service Center	483-9223
	387-9397
Daughters of Bilitis	737-9159



LNS Women's Graphics Collective



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